AUM

The opinions prevalent in one age, as truths above the reach of controversy, are confuted and rejected in another, and rise again to reception in remoter times.
—SAMUEL JOHNSON

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THE UNDISCLOSED VEDA

H. P. B. brought occult doctrines, teachings of the laws and principles of Nature which the West had not known; she brought, too, and gave to western man the Manasic fire of her expression, the living intellectual embodiment of those doctrines; and in herself she demonstrated the unswerving devotion to an ideal which turns teachings into wisdom, yearning into realization. More she could not do, even for disciples.

The lower mind, knowing only distinctions and differences, the tool of analysis and classification, requires categories and definitions. She gave them, but in such manner that the inadequacy of these forms of thought, as finalities of knowing, is self-evident, so that one who studies the classifications taught by H. P. B. soon learns to make his mind flexible, without rigid conceptions, realizing that no formula can contain the truth, although it may suggest the direction where truth may be found. The lesson of the classifications of the Secret Doctrine is that all divisive analysis will some day be set aside: it will give way to the unity of experience, of many-faceted direct perception. The traveler at home needs no map for orientation; he lives in and of that which must be pictured in a diagram for others.

Arching across the muddles of personal speculation, the piercing mind of H. P. B. vaulted into the region of ideal truths, carrying the mind of the student as on a beam of radiant energy. In the philosophic synthesis of the Secret Doctrine, he finds that "above," "beyond," and "within" are a dimensionless identity. The more impersonal and inclusive the thought, the more securely is it rooted in the individual soul, that self-existent point of contact with the

universal and the infinite. The Secret Doctrine is no set of bloodless abstractions, but architectonic chords to arouse the intuitive genius in every man, to give voice to the recondite harmonies of spiritual perception, and sustenance to the surge of aspiration.

There is an intelligent energy in man that flies like lightning and cuts through all obstacles like a sharp sword. At rest, it is firmer than the mountainous skeleton of earth; in action, it moves with the deft purpose of the healer's fingertips. It is the will. Underneath the temporal events and accidents of history which surround the life of H. P. B., linking her every act, bearing the force of her purpose, was the adept-will of the Teacher. Unless that will is recognized, its spiritual meaning apprehended, the Theosophical Movement must be an inscrutable mystery, the structure of the philosophy a cenotaph of dreams. The life of the Teacher is an instance of reality, a showing forth of how heart and mind and truth are joined in life. From such a Teacher we learn not simply of "H. P. B.," but of the Self and its powers. That is what she came to teach.

How may the threefold lesson be grasped? The endless variety of life itself is the field of learning. The prismatic light of the teaching must shine through our own eyes and hearts, reach and penetrate into every plane and aspect of human experience, until every fragment becomes part of a larger relation, and every act an evidence of Law. Then, what was "classification" *lives* as hierarchies of sentient being, what was "metaphysics" grows into the vibrant geometry of life. What is Mahamaya to the eye of sense becomes for the soul the Book of Nature. The flow of the Great Breath portrays the endless drama of existence, the secret of the Mysteries, to the initiate. Hence, the Teachers all have said, "Lift up thine eyes." They can not do more.

Newer and better development will not be due to books, to records, to arts or mechanics, because all those are periodically destroyed so far as physical evidence goes, but the soul ever retaining in *Manas* the knowledge it once gained and always pushing to completer development the higher principles and powers, the essence of progress remains and will as surely come out as the sun shines. And along this road are the points when the small and large cycles of Avatars bring out for man's benefit the great characters who mould the race from time to time.

—W. Q. J.

"SHE BEING DEAD, YET SPEAKETH"

IN the will of the late H. P. Blavatsky was made the request that her friends should assemble on the anniversary of her death and read passages from the *Bhagavad-Gita* and the *Light of Asia*. This was accordingly done on May 8th, in Adyar, London, New York, and other places. In New York, among other interesting items reported at the time, Mrs. J. Campbell Keightley read, after a few introductory remarks, extracts from the private letters of H. P. B. In response to many requests we print these as follows. The remarks, being extemporaneous, are quoted from memory.

MR. PRESIDENT, FRIENDS:

This being the first occasion upon which I have ever spoken in public, I will ask you to condone my inexperience while I make a few remarks upon the extracts chosen from the letters of Madame Blavatsky to a few friends.

In regard to Mme. Blavatsky, the world, to use a phrase of Charles Lamb, was "the victim of imperfect sympathies." It failed to know her; that failure was its own great loss. Among the many accusations flung at her was one which, at the last ditch, it never failed to make; it said that Mme. Blavatsky had no Moral Ideal. This was false.

She had this ideal; she had also the Eastern reverence for an ideal —a reverence to the Western world unknown. We might hence expect to find her teaching that Ideal to a great extent under the privacy of a pledge, and there are indications of this in all that has been published concerning the Esoteric School. That her ideal was ever present to her mind and heart these extracts from private letters to her friends will show.

Her main teachings can be reduced to the following propositions:

That Morals have a basis in Law and in fact.

That Moral Law *is* Natural Law.

That Evolution makes for Righteousness.

That the "fundamental identity of all souls with the Oversoul" renders moral contagion possible through the subtle psychic medium.

That the Spiritual Identity of all Being renders Universal Brotherhood the only possible path for truth-seeking men.

She distrusted the appeal to sentiment. She saw that existing religions fail in it; that modern civilization frustrates it; that emotionalism is no basis for the Will which annuls all temptations of the flesh, and the Faith which shall make mountains move.

NOTE.—This article was first published in the *Path*, June, July, and August, 1892.

Hence she taught the *scientific* aspect and bearing of sin. Taught that Universal Law, in every department, rigidly opposes and avenges the commission of sin, showing the free will of man counterbalanced by the declaration "Vengeance is mine, saith the *Law;* I will repay." She taught that the awful responsibility of the occultist, extending down to the least atom of substance, forever forbade our asking that question of Cain which we do ask daily—"Am I my Brother's keeper?" She taught that the deep reply reverberated down the ages, as we may read it in our bibles: "What hast thou done? The voice of thy brother's blood crieth to me from the ground."

Justice she taught, and the true discrimination of it; Mercy, too, and Love. She wrote of one: "He has developed an extraordinary hatred to me, but I have loved him too much to hate him." Above all she taught that "the pure in heart see God"; taught it as a scientific fact; showed it to be, so to say, materially as well as spiritually possible through the spiritual laws working in the one Substance, and, in the showing, lifted our courage higher than the visible stars.

The first of these extracts from H. P. B.'s letters is dated Nov. 29, 1878, and is interesting from the fact that it speaks of the original Institution of three degrees of the T. S., a fact often disputed in these later days.

"You will find the aims and purposes of the Theosophical Society in the two inclosed circulars. It is a brotherhood of humanity, established to make away with all and every dogmatic religion founded on dead-letter interpretation, and to teach people and every member to believe but in one impersonal God; to rely upon his (man's) own powers; to consider himself his only saviour; to learn the infinitude of the occult psychological powers hidden within his own physical man; to develop these powers; and to give him the assurance of the immortality of his divine spirit and the survival of his soul; to make him regard every man of whatever race, color, or creed, and to prove to him that the only truths revealed to man by superior men (not a god) are contained in the Vedas of the ancient Aryas of India. Finally, to demonstrate to him that there never were, will be, nor are, any miracles; that there can be nothing 'supernatural' in this universe, and that on earth, at least, the only god is man himself.

"It lies within his powers to become and to continue a god after the death of his physical body. Our society receives nothing the possibility of which it cannot demonstrate at will. We believe in the phenomena, but we disbelieve in the constant intervention of 'spirits' to produce such phenomena. We maintain that the embodied spirit

has more powers to produce them than a disembodied one. We believe in the existence of spirits, but of many classes, the human spirits being but one class of the many.

"The Society requires of its members but the time they can give it without encroaching upon that due to their private affairs. There are three degrees of membership. It is but in the highest or third that members have to devote themselves quasi entirely to the work of the T. S. . . .

"Everyone is eligible, provided he is an honest, pure man or woman, no free lover, and especially no *bigoted* Christian. We go dead against idolatry, and as much against materialism."

"Of the two unpardonable sins, the first is Hypocrisy—Pecksniffianism. Better one hundred mistakes through unwise, injudicious sincerity and indiscretion than Tartuffe-like *saintship* as the whitened sepulchre, and rottenness and decay within. . . . This is not unpardonable, but very dangerous, . . . doubt, eternal wavering—it leads one to wreck. . . . One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through. But every one forges his own destiny."

"Those who fall off from our *living* human Mahatmas to fall into the *Saptarishi*—the Star Rishis, are no Theosophists."

"Allow me to quote from a very esoterically wise and exoterically foolish book, the work and production of some ancient friends and foes: 'There is more joy in the Kingdom of Heaven for one repentant sinner than for ninety-nine saints.' . . . Let us be just and give to Cæsar what *is* Cæsar's, however imperfect, even vicious, Cæsar may be. 'Blessed be the peacemakers,' said another old adept of 107 years B.C., and the saying is alive and kicks to the present day amongst the MASTERS."

"The Esoteric Section is to be a School for earnest Theosophists who would learn more (than they can from published works) of the true Esoteric tenets. . . . There is no room for despotism or ruling in it; no money to pay or make; no glory for me, but a series of misconceptions, slanders, suspicions, and ingratitude in almost an immediate future:[1] but if out of the . . . Theosophists who have

[1] Dated December 1, '88. Subsequent events proved the prediction true.

already pledged themselves I can place on the right and true path half a dozen or so, I will die happy. Many are called, few are chosen. Unless they comply with the lines you speak of, traced originally by the Masters, they *cannot* succeed.[2] I can only show the way to those whose eyes are open to the truth, whose souls are full of altruism, charity, and love for the whole creation, and who think of themselves *last*. The blind . . . will never profit by these teachings. They would make of the 'strait gate' a large public thoroughfare leading not to the Kingdom of Heaven, now and hereafter, to the Buddha-Christos in the Sanctuary of our innermost souls, but to their own idols with feet of clay. . . . The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in *external Theosophy;* has no officers or staff; needs no halls or meeting rooms. . . . Finally, it requires neither subscription fees nor money, for 'as I have not so received it, I *shall* not so impart it,' and that I would rather starve in the gutter than take one penny for my teaching of the sacred truths. . . . Here I am with perhaps a few years or a few months only (Master knoweth) to remain on earth in this loathsome, old, ruined body; and I am ready to answer the call of any good Theosophist who *works for Theosophy on the lines traced by the Masters,* and as ready as the Rosicrucian pelican to feed with my heart's blood the chosen 'Seven.' He who would have his inheritance before I die . . . let him ask first. What I have, or rather what I am permitted to give, I will give."

"Many are called but few are chosen. Well, no need breaking my heart over spilt milk. Come what may, I shall die at my post, Theosophical banner in hand, and while I live I *do* fervently hope that all the splashes of mud thrown at it will reach me personally. At any rate I mean to continue protecting the glorious truth with my old carcass so long as it lasts. And when I do drop down for good, I hope in such Theosophists as . . . and . . . to carry on the work and protect the banner of Truth in their turn. Oh, I do feel so sick at heart in looking round and perceiving nothing save selfishness, personal vanity, and mean little ambitions. What is this about 'the soldier not being free'?[3] Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's Ego be free to go where it likes and think what it likes best. . . . No man is required to carry a burden heavier than he can bear; nor do more

[2] Her correspondent had quoted the Simla letter of "K. H." in *The Occult World.*
[3] Referring to the dilemma of an F.T.S. soldier in the army, presented to her.

than it is possible for him to do. A man of means, independent and free from any duty, will have to move about and go, missionary-like, to teach Theosophy to the Sadducees and the Gentiles of Christianity. A man tied by his duty to one place has no right to desert it in order to fulfil another duty, let it be however much greater; for the first *duty* taught in Occultism is to do one's duty unflinchingly *by every duty*. Pardon these seemingly absurd paradoxes and Irish Bulls; but I have to repeat this *ad nauseam usque* for the last month. 'Shall I risk to be ordered to leave my wife, desert my children and home if I pledge myself?' asks one. 'No,' I say, 'because he who plays truant in one thing will be faithless in another. No real, genuine MASTER will accept a chela who sacrifices *anyone* except himself to go to that Master.' If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn. What one has to do before he pledges himself irretrievably is, to probe one's nature to the bottom, for self-discipline is based on self-knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, foolish is the man who says so. This may happen only when our motives are of a worldly character or selfish; otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move:

" 'To thine own self be true, and it must follow, as the night the day, thou can'st not then be false to any man.'

"The question is whether Polonius meant this for worldly wisdom or for occult knowledge; and by 'own self' the *false Ego* (or the terrestrial personality) or that spark in us which is but the reflection of the 'One Universal Ego.'

"But I am dreaming. I had but four hours' sleep. . . . Give my sincere, fraternal respects to . . , and let him try to feel my old hand giving him the *Master's grip,* the strong grip of the Lion's paw of Punjab (not of the tribe of Judah) across the Atlantic. To you my eternal affection and gratitude.

"Your H. P. B."

"To live like cats and dogs in the T. S. is *positively* against all rules—and wishes of 'the Masters,' as against our Brotherhood—so-called—and all its rules. THEY are disgusted. THEY look on, and in that look (oh Lord! if you could only see it as I have!) there's an ocean deep of sad disgust, contempt, and sorrow. . . . The ideal was besmeared with mud, but as it is no golden idol on feet of

clay it stands to this day immovable . . . and what the profane see is only their own mud thrown with their own hands, and which has created a veil, an impassable barrier between them and the ideal . . . without touching the latter. . . . Have a large Society, the more the better; all that is chaff and husk is bound to fall away in time; all that is grain will remain. But the *seed* is in the bad and evil man as well as in the good ones,—only it is more difficult to call into life and cause it to germinate. The good husbandman does not stop to pick out the seeds from the handful. He gives them all their chance, and even some of the half-rotten seeds come to life when thrown into good soil. Be that soil. . . . Look at me—the universal Theosophical manure—the rope for whose hanging and lashing is made out of the flax I have sown, and each strand it is twisted of represents a 'mistake' (so-called) of mine. Hence, if you fail only nine times out of ten in your selections you are successful one time out of ten—and that's more than many other Theosophists can say. . . . Those few true souls will be the nucleus for future success, and their children will. . . . Let us sow good—and if evil crops up, it will be blown away by the wind like all other things in this life—in its time."

"I am the Mother and the Creator of the Society; it has my magnetic fluid, and the child has inherited all of its parent's physical, psychical, and spiritual attributes—faults and virtues if any. Therefore I alone and to a degree . . . can serve as a lightning conductor of Karma for it. I was asked whether I was willing, when on the point of dying—and I said Yes—for it was the only means to save it. Therefore I consented to live—which in my case means to suffer physically during twelve hours of the day—mentally twelve hours of night, when I get rid of the physical shell. . . . It is true about the Kali Yuga. Once that I have offered myself as the goat of atonement, the Kali Yuga[4] recognizes its own—whereas any other would shrink from such a thing—as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up hill a cart load of heavy rocks. You are the *first* one to whom I tell it, because you force me into the confession. . . . You have a wide and noble prospect before you if you do not lose patience. . . . Try to hear the small voice within."

"Yes, there are 'two persons' in me. But what of that? So there are two in you; only mine is conscious and responsible—and yours is not. So you are happier than I am. I *know* you sympathise with

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[4] *Kali Yuga*—the Dark Age, the present cycle.

me, and you do so because you feel that I have always stood up for you, and will do so to the bitter or the happy end—as the case may be."

"He may be moved to doubt—and that is the beginning of wisdom."

"Well, sir, and my *only friend,* the crisis is nearing. I am ending my *Secret Doctrine,* and you *are* going to replace me, or take my place in America. *I know you will have success* if you do not lose heart; but do, do remain true to the Masters and *Their* Theosophy and the *names*. . . . May *They* help you and allow us to send you our best blessings. . . . "

"There are traitors, conscious and *unconscious.* There is falsity and there is injudiciousness. . . . Pray do not imagine that because *I hold my tongue as bound by my oath and duty* I do not know who is who. . . . I must say nothing, however much I may be disgusted. But as the ranks thin around us, and one after the other our best intellectual forces depart, to turn into bitter enemies, I say—Blessed are the pure-hearted who have only intuition—for intuition is better than intellect."

"The duty,—let alone happiness—of every Theosophist—and especially Esotericist—is certainly to help others to carry their burden; but no Theosophist or other has the right to sacrifice himself unless *he knows for a certainty* that by so doing he helps some one and does not sacrifice himself in vain for the empty glory of the abstract virtue. . . . Psychic and vital energy are limited in every man. It is like a capital. If you have a dollar a day and spend two, at the end of the month you will have a deficit of $30."

"One refuses to pledge himself not to listen without protest to any evil thing said of a brother—as though Buddha our divine Lord—or Jesus—or any great initiate has ever condemned any one on hearsay. Ah, poor, poor, blind man, not to know the difference between condemning in words—which is uncharitable—and withdrawing in silent pity from the culprit and thus punishing him, but still giving him a chance to repent of his ways. No man will ever speak ill of his brother without cause and proof of the iniquity of that brother, and he will abstain from all backbiting, slandering, and gossip. No man should ever say behind a Brother's back what he would not say openly to his face. Insinuations against one's neighbor are often productive of more evil consequences than gross slander. Every Theoso-

phist has to fight and battle against evil,—but he must have the courage of his words and actions, and what he does must be done openly and honestly before all."

"Every pledge or promise unless built upon four pillars—absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power,* which makes the fourth support and equipoises the three other pillars—is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded."

"Are you children, that you want marvels? Have you so little faith as to need constant stimulus, as a dying fire needs fuel! . . . Would you let the nucleus of a splendid Society die under your hands like a sick man under the hands of a quack? . . . You should never forget what a solemn thing it is for us to exert our powers and raise the dread sentinels that lie at the threshold. They cannot hurt *us,* but they can avenge themselves by precipitating themselves upon the unprotected neophyte. You are all like so many children playing with fire because it is pretty, when you ought to be men studying philosophy for its own sake."

"If among you there was one who embodied in himself the idea depicted, it would be my duty to relinquish the teacher's chair to him. For it would be the extreme of audacity in me to claim the possession of so many virtues. That the MASTERS do in proportion to their respective temperaments and stages of Bodhisatvic development possess such Paramitas, constitutes their right to our reverence as our Teachers. It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate Them. . . . Try to realize that progress is made step by step, and each step gained by *heroic* effort. Withdrawal means despair or timidity. . . . Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With *each* morning's awakening try to live through the day in harmony with the Higher Self. 'Try' is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.* There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step towards Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis alone, as said, but stand for models for us all to strive after—and neither priest nor yogi, Chela nor Mahatma, ever attained all at once. . . . The idea that sinners and not saints are expected to enter the Path is emphatically stated in the *Voice of the Silence.*"

"I do not believe in the success of the . . . T. S. unless you assimilate *Master* or myself; unless you work with me and THEM, hand in hand, heart. . . . Yes; let him who offers himself to Masters as a chela, unreservedly . . . let him do what *he can* if he would ever see Them. . . . Then things were done *because I alone was responsible for the issues.* I alone had to bear Karma in case of failure and *no reward* in case of success. . . . I saw the T. S. would be smashed or that *I had to offer myself as the Scapegoat for atonement.* It is the latter I did. The T. S. lives,—I am *killed.* Killed in my honor, fame, name, in everything H. P. B. held near and dear, for this body is MINE and I feel acutely through it. . . . I may err in my powers as H. P. B. I have not worked and toiled for forty years, playing parts, risking my future reward, and taking karma upon this unfortunate appearance to serve Them without being permitted to have some voice in the matter. H. P. B. is not infallible. H. P. B. is an old, rotten, sick, worn-out body, but it is the best I can have in this cycle. Hence follow the path I show, the Masters that are behind—and do not follow me or my PATH. When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to any one, nor have I deceived anyone, but had many a time to allow them to deceive themselves, for I had no right to interfere with their Karma. . . . Oh ye foolish blind moles, all of you; who is able to offer himself in sacrifice as I did!"

MENTAL BLINDNESS

How long, O radiant gods of truth, how long shall this terrible mental cecity of the nineteenth century *Philosophists* last? How much longer are they to be told that Theosophy is no national property, no religion, but only the universal code of science and the most transcendental ethics that was ever known; that it lies at the root of every moral philosophy and religion; and that neither Theosophy *per se,* nor yet its humble unworthy vehicle, the Theosophical Society, has anything whatever to do with any personality or personalities! To identify it with these is to show oneself sadly defective in logic and even common sense. —H. P. B.

KALI YUGA MARGA

TO take Theosophy as a guiding light through life's labyrinth, to be sustained by it in the practice of the Golden Rule, to sleep enwrapped in the peace of a clear conscience, to bask in the radiance from happy family and approving neighbor, thus slowly learning the Law against the distant day of stiffer tasks—this is one thing.

To accept, as some must accept, lest the race perish, the labor of disembarrassing oneself from matter, of rising beyond mundane desire by a single sustained ascent, of becoming in short a true Lanoo of the higher degree—this is quite another matter.

All "secret societies" in their various forms, having as a part of their operations some "initiation" system or other, unknowingly copy a basic natural fact and a great human experience. The natural fact is that all mankind is moving on a broad highway toward initiation into higher planes of being than the material, with rejection from the whole scheme of evolution as the alternative. The human experience is that this path at one point narrows down to conscious initiation into specific mysteries and powers at the hands of "Those Who Know"—a point reached by every man in his own turn, unless he has previously damned himself to extinction in the "Great Naraka."

In the days of the classic Mysteries, environed by simpler civilizations, an imposing ceremonial governed the secret trials. The absurd "perils" of present day "initiation" into secret societies have as their prototype deliberately planned ordeals of such a nature that entry into them handicapped by unsuspected mental or moral weakness meant failure at best; often, death or madness. This was well known to the people, who seldom sought such trials, encouraged to caution by the fact that emperors, patricians and philosophers failed with appalling frequency, no matter how highly placed in the outside world.

To the soft American way of thinking, the rigidity of this system may appear grim indeed. But it was and is a fearful necessity. No weakness can be tolerated within the portals of such power as results from true occult knowledge, yet men to carry the burden *must* be found, otherwise the human race perishes. To find a single one, madness or death for a hundred is a small price to pay. And after all knowable possibilities of men are assayed, all detectable failures turned away from the gate, not even a Mahatma may know the final

issue save by trial. The relentlessness of the ordeal is in no way changed today, albeit its means are changed in appearance, and its entry ports are prosaic, unsuspected for what they are.

Now that Western civilization has its Kali Yuga in full bloom, artificial rites are unneeded. The initiatory terrors of Greece, Rome, Egypt, and Gaul would seem childish beside the spiritual horrors of the twentieth century. But initiation continues, using the natural impact of past Karma, which is invoked by every man determined to pass the veil and lift himself beyond material limitations. The "dweller" can stare a man out of countenance and into madness across a mahogany table, or a machine bench, as easily as it could over the alchemist's table of yesteryear.

The unveiled shows of the old mysteries, designed to bring out every sensual weakness in the unfortunate candidate, hardly equalled the blatant animality of modern times, which assaults the eye from every billboard and magazine illustration, undulates across every movie screen, and whispers its insinuations through every conversation. The ever-present prospect of starvation or dependency, the menace of war and revolution, the roar of engines of combat and commerce, more than match any shocks artificially devised to test out the ambitious weaklings of old.

Moral issues have become so involved that almost every day tests the right discrimination, the ethical education of the candidate, beyond his power to unravel and often beyond his suspicion. His first steps entangle him in maddening conflicts of apparent duties, which he must solve unaided. "Those Who Know" need devise nothing. They need only to note and observe the struggles of the victim in the stream of karma precipitated by his aspiration, and from time to time divert some lethal wave that would otherwise sweep him forever into spiritual oblivion.

It is only gradually that the aspirant comes to realize the nature of his testing. Time and again he faces some circumstance that seemingly means the end of all hope. He meets it with courage drawn by supreme effort from his stock of past spiritual labor, and sees it dissolve overnight like a mist, before he learns to discriminate between terrifying illusion and spiritual reality. Time and again he loses what had seemed to him most dear, and lies for a long time writhing in the throes of deprivation and despair, before he learns how often the most dear is a poisonous bait, the attainment of which would plunge him into some irrevocable abyss.

Over and over material circumstances converge to his seeming destruction at some point where he must stand passively awaiting the decree of Karma, shut off from all action save in some direction tainted with selfishness, self-interest, or cowardice. He will sin and fall again and again, and still must carry on spiritual duties for which he feels himself wholly unfit, for there is no one else to do them, and to abandon them is to cut off all hope for those weaker yet, more sinful still.

Year by year he must pour his substance, the best of heart and brain and possessions, into means for instructing other men and women, most of whom seek the wisdom perfunctorily, or when more bored elsewhere, or when at loss for entertainment. Many a time he must stake all—not only himself but duties and persons dear to him—on some course wholly blind as to material considerations, against all "common sense," moved thereto by the fact that to do otherwise would necessitate in some way some violation of his own intangible soul-sight. Nor does he dare take courage from any surety of his own wisdom in so doing.

In a world where greed is held righteous, he must learn to strip all actions of self-interest. In a world where hate is the breath of life, he must cleanse himself of all rancor toward any living being. In a world where material achievement is the synonym of worth, he must see it to be a burden and curse. From beginning to end every fear and every temptation will be intensified a thousand-fold beyond the lot of his fellows, for he is as though flayed, with every nerve-end exposed to ecstasy or to torture.

He will long dreadfully for the "sweet but selfish rest of quiet wilds," which others seem able to enjoy with tranquil ease, and he will learn at last that such things are not for the pioneers of the New Race whose ranks he is in process of joining. He is becoming a spiritual adult in a world of babes, and bitter is the abandonment of toys.

But the time comes when he can laugh at every fear known to lesser men; the ways of life and death lie open to him and harmless, like the warrens of a "haunted" house illumined by a strong arc. He has taken terror for his comfort, loneliness for his companion, poverty for his sustenance, labor for his rest, silence for his music, and the storm for his house. He envies none, nor despises; seeks nothing, is upon nothing dependent. He is free—to devote himself to duty.

Seek ye this path, O amiable dreamer?

CYCLES OF PSYCHISM

II

WHILE interest in Spiritualism gradually died out during the closing years of the nineteenth century, and was seldom heard from in the first decade of the twentieth century, the loss of loved ones occasioned by World War I brought a sudden revival of the doctrines of the Summer Land of spirits. The spiritualistic writings of the eminent physicist, Sir Oliver Lodge, came into prominence, and the pitiful account of his "communications" with his son Raymond, killed in the war, won the sympathy of the few and the curiosity of the many. A study printed by the *Journal of Abnormal and Social Psychology* (July, 1942) reports that the number of American magazines devoted to Spiritualism grew from fifty-two in 1915 to a peak of 136 in 1920, then falling off to fifty-eight in 1930. English publications dealing with the same subject increased from seven to seventy during the same period and fell off to fourteen in 1925.

Similar increases occurred for journals in the more dignified field of "psychic research." One of the effects of this revival of interest was the *Scientific American* investigation of "Margery," famous Boston medium, which, while probably increasing the circulation of that worthy magazine for a short period, accomplished little for the science of psychic research. The committee of scientists, headed by Dr. Harlow Shapley of the Harvard Observatory, who sat with the medium, officially reported nothing of importance, although the eminent psychologist, Dr. William McDougall, who served on the committee, a few years later was instrumental in establishing the program of study of telepathy (now called Extra Sensory Perception) at Duke University. Dr. McDougall's motives in undertaking psychic research were almost unique among scientific men in that they approximated the reason that H. P. Blavatsky gave for the intelligent investigation of supernormal phenomena. He said in 1923:

> Unless Psychical Research can discover facts incompatible with materialism, materialism will continue to spread. No other power can stop it; revealed religion and metaphysical philosophy are equally helpless before the advancing tide. And if that tide continues to rise and advance as it is doing now, all signs point to the view that it will be a destroying tide, that it will sweep away all the hard-won gains of humanity, all the moral traditions built up by the efforts of countless generations for the increase of truth, justice and charity.

In 1937, just one year before his death, Dr. McDougall repeated his appeal for the rejection of materialism with some leading questions in the first issue of a journal devoted to the investigation of the supernormal powers in man. "What," he asked, "are the relations of mind and matter?"

> Are mental processes always and everywhere intimately and utterly dependent upon material or physical organizations? Do the volitions, the strivings, the desires, the joys and sorrows, the judgments and beliefs of men make any difference to the historical course of the events of our world, as the mass of men at all times have believed? Or does the truth lie with those few philosophers and scientists who, with or without some more or less plausible theory in support of their view, confidently reject well-nigh universal beliefs, telling us that the physical is coextensive with the mental and that the powers and potentialities of mind may be defined by the laws of the physical sciences?

The *philosophic* interest in psychic research harbored by Dr. McDougall has been all too rare. Even the somewhat trivial methods introduced in the Duke program of investigation—the "guessing" of cards stamped with symbols—have been imitated in forms of parlor entertainment, and too often the telepathic powers discovered by individuals in themselves have stimulated a course of mediumistic "development." It is a pity that Dr. McDougall did not realize the importance of "metaphysical philosophy" as the all-important guide to investigation of psychic phenomena. Nothing short of philosophy has the power to prevent the blind rushing of multitudes after the will-'o-the-wisps of "spirits," and to sharpen the discrimination of those who find hidden capacities blossoming within themselves. The increasing instances of psychism in the late thirties and early forties of the present century are but preludes to a mighty storm of phenomenalism and wonder-seeking, destined, according to the law of cycles taught by Theosophy, to become a psychological hurricane during the period that is now almost upon us.

While the nineteenth century cycle of psychism did not show its real strength until 1848, there was at that time no planetary war to hasten the longing for communication with those unnaturally cut off from life in the full bloom of youth. Then, as now, premonitory symptoms occurred, as among the Shakers, and there were the experiences of the American seer, Andrew Jackson Davis, and of Daniel Dunglas Home, the English medium, but no foundation for extensive acceptance of the phenomena existed before 1848. Only the heterodox followers of Anton Mesmer had any intimation of the psychological laws which might have helped to explain the medium-

istic "miracles," and these few outcasts soon joined the Spiritualistic movement, of which they became some of the leaders and interpreters. It remained for Madame Blavatsky, in 1875, to give voice to the essential warnings which spiritualists so sorely needed.

In the present, however, the original trail leading to the wilderness of psychism has been beaten into a broad highway by a whole cavalcade of "seekers" and exploiters who have been moving in that direction for nearly a hundred years. Pseudo-theosophical sects have willingly exchanged the jewel of spiritual knowledge for the glittering baubles of "psychic experience," each of these groups leading to emotional intoxication its quota of followers and all too willing believers. America has for generations been victimized by Hindus and other orientals whose ridiculous pretensions to adeptship would be at once rejected by discerning easterners, but whose abracadabra and few psychological tricks have been sufficient to inhibit the moral perceptions of occidental seekers for novelty in religion. Occult revelations are springing up like mushrooms and poisoning unwary minds with "easy way" promises that differ only in form from the appeals of charlatans and religious frauds all through the past. Borrowing even the nomenclature of Theosophy, blending in bits of traditional Christianity and adding the hocus-pocus of forgotten rites and ceremonies, the vultures who feed on the soul-weaknesses of humanity are sure to gain temporary triumphs during the first tidal wave of twentieth century psychism, soon to reach its point of flood. Never had the term "witches' brew," a juster application, whether with literary or *literal* meaning.

Added to these currents of the cycle is the tragic retribution now being exacted by the East from the West. For centuries the arrogant and selfish conquerors from Europe have sailed the seven seas, taking what they wished, enslaving all who might serve them, scouting the rare and wonderful treasures of mind and soul preserved for millennia in the Orient, but assiduously gathering in the "rightful" tribute of Empire. Now, when moral compunctions are rising, and humble students from the West pilgrimage to India and Tibet, what do they find? Not the Wisdom Religion, which they would not have on a salver, brought to them years before by a Teacher sent from those exploited lands. No, the habits of sensationalism and romantic adventure, of sacerdotalism and caste distinction, and a conscious ignorance that undermines the self-reliance of the soul—these, and other weaknesses of which race pride and a canting eloquence are two—led them by irresistible attraction to "teachers" of equivalent moral obliquity.

There is a law of occult development that works its inexorable way with all such children of their age who dare to raise the veil of Isis:

> It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the Astral plane, and dire results may be produced by it.

It was not for nothing that Jesus urged his disciples, "Come ye out and be ye separate." Unless the heart be purged of all impurity, all compromises with human weakness and desire set aside, no door will be found to the sacred temple of truth, and the terrible occult reality will inevitably destroy all those who rashly approach without learning first the rule of obedience to time-honored laws.

The scientific investigation of spiritualism and psychic phenomena has pursued its soulless technique for more than sixty years, bringing no particular knowledge of the laws under which the phenomena occur, but at least convincing all those who have honestly looked into the field that supernormal events are a reality, whatever may be their meaning. While psychic research is still a somewhat sectarian *cultus* on the fringe of orthodox and accepted science, it cannot be denied that these conductors of psychic autopsies have slowly been gaining recognition. The first study of spiritualistic phenomena by a respected man of science was Prof. Wm. Crookes' *Researches in the Phenomena of Spiritualism* published in the 1870's. Since his day other leaders have lent their names to psychic research, the most outstanding in America being William James, the eminent psychologist. Charles Richet, the French biologist, admitted to a belief in the fact of psychic phenomena, candidly confessing his inability to explain them. In 1920 Baron von Schrenck Notzing's *Phenomena of Materialization* appeared, a weighty volume which left little doubt that materializations of subtle psychic forms do occur under propitious conditions. Another highlight in this progressive "naturalization" of psychic science was the award in 1937 by Duke University of a doctoral degree in Philosophy to John F. Thomas, whose contribution to "knowledge" was a 320-page record of spiritualistic communications from his deceased wife!

Today more than one great university is quietly looking about for persons of mediumistic inclination, with whom to carry on "experiments," and the practice of hypnotism in the schools of higher learning, with students as subjects, has come to be the rule rather than the exception. The work of such investigators as J. W. Dunne,

whose *Experiment With Time* (1927) brought the scientific world convincing testimony of the fact of prophetic dreams; of Dr. Charles Jung, who made the startling discovery that dream symbols are often constructed in the same pattern as alchemical figures of the Middle Ages; of Prof. Bart J. Bok, eminent astronomer of Harvard, who now admits that there is some truth in astrology—claims and concessions of this sort by scientific men themselves have been undermining the scepticism of scientists for a decade or more. Dr. Einstein's qualified approval of Dr. Gustav Stromberg's attempt to provide a scientific basis for immortality in *The Soul of the Universe* must also have had its effect.

Meanwhile, literary figures, all the way from minor luminaries like Nina Wilcox Putnam and Stewart Edward White, to writers in *True Story,* have been purveying their psychic revelations to a growing crowd of enthusiasts and believers. The noted author of *Credo* in his last book, *The Unobstructed Universe,* revealed a life-long interest in Spiritualism, and set forth claims to receiving from the spirit of the late Mrs. White, herself a sensitive, a new psychic cosmology and philosophy of life.

The Spiritualist cults are gaining a new lease on life by the recent appearance of several child mediums, innocent victims of psychic curiosity, whose achievements have been thoroughly exploited by the sensation-seeking press. Picture magazines, avid for circulation-getting material of this quality, have reproduced the more extraordinary of "spirit" photographs, drawn from private collections. Lilydale, New York, the Spiritualist Mecca, has more than once received dramatic presentation; notably, in *Life* for Aug. 2, 1937, when the whole mythology of nineteenth century spiritualism was revived and illustrated, with appropriate description in the quip-like style of the *Life* editors. Rappings and apportation are becoming almost a common occurrence, and newspapers grace their feature sections with pictures of little girls whose presence has the mysterious effect of making bric-a-brac and other household objects move about the room.

Teachers of hypnotism abound, and despite warnings by physicians high in their profession, the fascination of this conjuror's art is interesting otherwise sober medical men in techniques that are broadly advertised by these modern Charcots. Especially pernicious attempts are being made in scientifically authoritative quarters to dispel the popular idea that hypnotism is "Black Magic," while the cures it has supposedly brought about are recounted in glowing terms.

Volumes could be devoted to description of these symptoms of renascent psychism, of the unbelievable naiveté of modern cultists, and of the tragic ignorance of the occult laws that men who imagine themselves scientists are on the verge of violating in extreme degree. Suffice it that the evidence is ample to show that the world of psychic interests and undertakings is a veritable jungle of confusion, full of fascinating sights and sounds, and rich in the attractions of escapism so longingly sought by a world strained almost to the breaking point by the hideous suffering of omnipresent war.

"ILLUMINATION FROM ABOVE"

Allied to the physical half of man's nature is reason, which enables him to maintain his supremacy over the lower animals, and to subjugate nature to his uses. Allied to his spiritual part is his *conscience,* which will serve as his unerring guide through the besetments of the senses; for conscience is that instantaneous perception between right and wrong, which can only be exercised by the spirit, which, being a portion of the Divine Wisdom and Purity, is absolutely pure and wise. Its promptings are independent of reason, and it can only manifest itself clearly, when unhampered by the baser attractions of our dual nature.

An entity must be considered as a direct emanation from the eternal Spirit of wisdom, and has to be viewed as posssessed of the same attributes as the essence or the whole of which it is a part. Therefore, it is with a certain degree of logic that the ancient theurgists maintained that the *rational* part of man's soul (spirit) never entered wholly into the man's body, but only overshadowed him more or less through the *irrational* or astral soul, which serves as an intermediatory agent, or a medium between spirit and body. The man who has conquered matter sufficiently to receive the direct light from his shining *Augoeides,* feels truth intuitionally; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is ILLUMINATED. Hence, prophecy, vaticination, and the so-called Divine inspiration are simply the effects of this illumination from above by our own immortal spirit.—H. P. B.

THE FUNCTION OF COUNSEL

THE art of mutual deliberation is now outmoded. With leader cults, the fiat of a single individual is substituted for counsel and conference. A leader cult fosters a curious, paradoxical attitude in its followers: they take orders, but refuse guidance. The true position, it will be seen, is the reverse of this. In Theosophy, each man is held to be the final determiner, so far as he himself is concerned, of what is right and wrong, true and false. Theosophy teaches that the unfoldment of knowledge and power in the individual comes only through self-effort, and that self-reliance is a requisite quality in the striver for perfection.

The problem is illustrated in the history of the present Theosophical Movement. The record discloses that the very cause of the many lamentable blunders and even serious failures of students was not so much a lack of self-dependence as a disregard of the need to seek and take counsel from those well equipped to give it. Why are the most glaring errors sometimes made when an individual believes himself to be relying on reason and intuition? Is it possible that some connecting link is missed when one does not confer with others? What *is* the function of counsel?

It is a sad experience to watch another make a decision that subsequently has disastrous effects upon his whole life, when if he had but discussed the underlying principles in the situation with one of sufficient perspective and experience, he might have been helped to see a better course. Can this be the pain every older generation feels when it sees the new generation repeat old errors? One generation may have been unsuccessful (in the eyes of its children) in managing personal, family and national affairs. Still, the lessons they learned through bitter suffering could well be passed on to the next generation, so as to prevent further mistakes and unnecessary tragedy.

Can it be that youth scoffing at the voice of experience thereby loses its own Karmic heritage? "Jasper Niemand" warned against a too self-sufficient attitude when he said:

> I have a corsican feud with that lying word—'Independence.' I would raze it from the memory of men. There is no such thing. . . . We have a tremendous lien upon one another. All Humanity impinges upon every man, at every instant, on every plane. Where among the worlds do you find Independence? Is your constitution larger than that of Orion? Shall continuity be displaced that you

> may stretch yourself? Accept the reign of Law; and instead of Independence write *'Interdependence,'* on the lintel of the heart. I do not say this procedure is always painless. Truth is a goddess who demands a human sacrifice. For my part, give me facts, though they crush me. Something finer will spring up from the remains.

The paradox, however, has still to be resolved. Where is the balance-point between interdependence and self-dependence? Man's divine right to think and choose for himself is often violated by selfish and clever men, and this justifies, partly, our wariness toward taking advice from all and sundry. But it should be realized, also, that will and the highest discrimination may be exercised in seeking counsel.

The initial step in solving a problem involves deep, searching thought by the individual. No one can take this step for him. He may be fully satisfied with his findings, yet another step remains: a check with one who has had more experience in applying principles to situations in life. The average student travels, for the most part, in mental ruts. He sees aspects, not the whole. A wiser head, not personally involved, can do much to clear the ground, and reveal a higher plateau of understanding and perception.

Are we not always taking advice, whether labeled such or not? Our every contact brings a suggestion, is an influence welcomed or rejected. Our every thought and deed is a hint, good or bad, to our neighbor and to the world in general. How true those words of Niemand's: "I have seen proud men chafe at a comrade's suggestions, and accept unconsciously the alms of a thousand stranger minds." The Astral Light, repository and reflector of all men's acts, is a vast hypnotizing or suggesting agent, powerfully affecting all mankind. Is anyone an exception? Through suggestion the Black Magician draws his victim within his net. Through suggestion the Sage instructs his Pupil. Yet these two are poles apart. One injects his mental poison to overwhelm the discrimination of his follower: the other invites, nay, insists, that *his* disciple maintain an open mind and unhampered choice. The authority man should recognize, says a Sage,—

> is not what men term authority, which comes from outside and which demands obedience, but an *internal recognition of the value* of that which flows from any given point, focus or individual. This is the authority of one's Self-discrimination, intuition, the highest intellection. If we follow what we recognize in that way, and still find it good, we naturally keep our faces in that direction. This means no slavish following of any person—a distinction which some are unable to grasp.

Here is the paradox reconciled. Though the sagest advice be offered, it means little or nothing unless we appreciate its worth, are convinced of its wisdom, and perceive the underlying law expressed. When, however, we take pains to determine within ourselves the value of that which proceeds through any individual, it is no longer for us an *outside* authority, but that of our own discernment. Nor will one worthy of our confidence do more than indicate the principles applicable to the alternatives before us. Then, as always, "Wisdom lies, not in the direction given, but *in the course pursued.*"

If, on the other hand, a disciple rejects his Teacher's counsel and seeks elsewhere for something more pleasing to his taste, insidious doubt as to his Teacher's wisdom and status creeps into, and black suspicions soon engulf, his mind. His vows and promises ignored, the pupil arrays himself against his Preceptor, if only in thought, and, simultaneously, though he knows it not, joins hands with the ever-waiting powers of darkness. The first division of the left-hand path from the right is said to be subtle, slight, easily overlooked, and swiftly passed. It behooves the disciple, then, to take each step with care.

Under law, there must always be the proper *Karmic* channels close at hand through which help may flow to man from higher sources. We may disregard these, turn to different channels, and ask others to do an alien duty. Then perchance, when we wake to our error, *there will be no one near to aid us.* Wise must be the man who seeks the appropriate channels. Wiser, he who knows them. And thrice blessed he who wastes not the benefits conferred. He who does not value spiritual gifts, neglects opportunities which seldom the gods repeat.

Outmoded Civilization?

Are teachableness, self-criticism, humor and the ability to think before one acts now to become out of date? Is it out of date for men and women to try to put themselves in other people's places and to regard those who do not agree with them as human beings? Does anyone imagine that people lacking these virtues are capable of solving any social problem? Is it out of date to insist that human beings may not attain their full development unless they are guaranteed certain personal liberties? If so, I would suspect that civilization itself is becoming out of date. —Everett Dean Martin

AMONG YOUTH-COMPANIONS

A FEW meetings ago, when we were talking about Mr. Judge, we left a question open for future discussion, remember?" King asked, as the group came to order. "It was the question of those who accept Theosophy but not H. P. Blavatsky. Such a view may seem absolutely untenable to us, but it is held by some. It will do us no harm to discuss it, because with all of us thinking together and sharing ideas, we are bound to discover or uncover some deeper meanings in familiar things. Where shall we begin?"

"Let's begin at the beginning," suggested Dave, "with the fact that Theosophy as we know it, and as it was given to the world in 1875, was first recorded in the writings of H. P. Blavatsky. Therefore, as far as the present Theosophical Movement is concerned, H. P. B. is the source of Theosophy. So much is history. Right there is a reason why H. P. B. must be 'accepted' with Theosophy. If H. P. B.'s word can't be taken, on the source of Theosophy, whose word can be? That of her followers, who received all they know of Theosophy from her? That of her enemies, whose actions prove them to be anything but impartial witnesses? No, the reasonable approach to Theosophy is through H. P. B. And the fair way to discuss her work, it seems to me, is to refer to her own words."

"I was just going to propose that," said Janice, who had picked up *Isis Unveiled* while Dave was speaking. "Take the preface to her first book. The opening sentence refers to the Eastern adepts with whom she studied the science she 'unveiled.' This is her initial statement, and if one cannot accept this, that Theosophy comes from those who know it, then he is not in readiness, mentally, to pursue the study of the Wisdom-Religion. And so, of course, he loses a chance to prove that very fact of the existence of perfected men by learning their philosophy and perfecting himself!"

"Another thing," put in Martinez. "On what grounds can we give some statements of H. P. B. greater credence than others? That is surely to cater to personal opinions, and is not characteristic of the open mind. I've been thinking over this question, and reading history in *The Theosophical Movement,* and one fact stands out clear: Theosophy is not open to partial acceptance. Either Theosophy is the complete and completely true body of knowledge, or it is not. If it is not, there is little excuse for giving it our attention, because the world already has too many systems partly true and partly false: no additional ones are needed. But if Theosophy is the whole truth, it must be accepted as a whole."

"Which," broke in Gail, "is just another way of saying that H. P. B.'s teachings have to be considered as a whole. True, much of what she wrote is unverifiable by ordinary methods, but that is to be expected. Education in her day, as in ours, does not prepare the mind for evaluating a *synthesis,* which is what Theosophy primarily is. We are, generally speaking, unfamiliar with the basic principles underlying and unifying all branches of knowledge. We are also handicapped by modern habits of investigation, which tend to diversify, rather than unify, the study of the various aspects of man and nature. In addition, our sciences, religions and philosophies, all without exception, omit some department of knowledge from their system, and this predisposes us to partial or relative truth. The remarkable thing is not that so little of Theosophy is immediately provable by the test of reason and logic, but that so much of it is!"

"Speaking of principles," said Alayne, who had been reading *Isis* over Janice's shoulder, "that is the next point H. P. B. takes up in the Preface here. She says this book is meant to be a sincere and impartial search for Truth, in which no hypothesis, belief or prejudice will be accepted on faith, no matter how authoritative it is popularly supposed to be. This indicates that there will be no compromises with principles in her work. Then she states the principles upon which she proceeds: an absolutely lawful universe, the reality of human evolution, and the identity of man-spirit with God-spirit. The first, she shows, removes the Miracle idea; the second, the idea of Original Sin; and the third, the Personal God idea. These are the three fundamentals she presented in *The Secret Doctrine.*"

"Except that the God idea is given last in the *Isis* preface," King pointed out. "The order is significant, and may give us a 'line' on H. P. B.'s method of introducing Theosophy. First, man is to be taught the laws of Karma and Reincarnation, which give him the necessary foundation for responsible conduct. Then he is ready to see that his own efforts are the means of his spiritual evolution, and that in accordance with his own will to progress will he attain the spiritual gifts that are his rightful heritage. Finally, when he realizes that each man is a potential god, he is prepared to substitute for a unique 'Creator' the idea of a universal, impersonal, unconditioned Spirit of which all beings partake. Thus H. P. B. proposed at the very outset that man renounce all artificial, outside domination, whether of preachers or preachments, and undertake to be accountable only to his Higher Self. This was always her aim, to make every man his own authority, or rather, to encourage all men to depend on the 'authority' of Truth."

"With that idea behind her work, it's no wonder she was attacked so viciously by the established order in all its various forms and manifestations," Gail said thoughtfully. "And wasn't it in the *Isis* preface, too, that she listed the types of minds that she expected would oppose her? Yes," she affirmed, as Alayne passed the book across to her. "Here it is on the last page: Christians, Scientists, Pseudo-Scientists, Broad Churchmen and Freethinkers, men of letters and various *authorities* (and H. P. B. underlined that word) as well as 'the mercenaries and parasites of the Press.' That list doesn't leave many men free to take up her teaching as honest students, does it? Then she goes on to answer the reader's unspoken question, Why, if you recognize that you are certain to encounter so much opposition, do you undertake to proceed in spite of it? 'But we look to the future,' H. P. B. replies, 'we are laboring for the brighter morrow'."

"Also, in the preface to *The Secret Doctrine,* she says *Humanity and future generations* will be the judges of her work," Dave contributed. "And one statement in particular we ought to notice. She writes, 'The sole advantage which the writer has over her predecessors, is that she need not resort to personal speculations and theories.' The reason for this is immediately given: what she teaches was taught to her by more advanced students than herself. We remember Mr. Judge's statement on page one of the *Ocean,* 'It is not a belief or dogma formulated or invented by man.' How many other teachers have, we might say, *dared* to assume merely the position of transmitter, and not inventor, of the teachings they presented? We know they are numbered. The very word 'authority' shows how much stock we put in the *author* of a statement. H. P. B. departs from the ordinary idea of authority by asserting that her book claims consideration by reason of its adherence to Nature, and to the laws of uniformity and analogy. Here is the individual's opportunity to 'prove' Theosophy for himself, for with the universal laws of uniformity and analogy, any man can check Theosophy with Nature."

"Somehow it seems as if H. P. B. was testing her readers and her students by the very method she used in teaching them," Janice said slowly. "She refused to comply with any of the conventions which attract the popular mind. She had no desire for the popularity that is only the shallow pool left by a sudden shower of public acclaim, because that is dried up by the first breath of public criticism. She had no personal interests to protect, because she was not working for present gain, for power, for prestige or position. If she had been,

she would not have looked popular prejudice straight in the face, because that is the last thing that attracts favor with the average man. Nor would she sell Truth, though that, too, would have enhanced its value in the sight of many. It is said that if a fee of fifty cents were charged to see the sun rise, nine-tenths of the world would be up in the morning, and that is more fact than fiction."

"Yes," Gail agreed. "We might almost say that she struck at the root of our commercial civilization by declaring and acting upon her conviction that the greatest gift of all, wisdom, must be a free gift. What does a so-called practical man of the West think of that? Where there is a price for everything, and everything at a price, how is the *priceless* to be dealt with? In Paine's day, there was a tax on light, daylight, in England. In H. P. B.'s day, a century later, there was still a tax on light, but the light was the light of wisdom, and the tax was the tax of ignorance, or more properly, ignore-ance."

"—Or prejudice," offered Max, speaking for the first time that evening. "Because isn't it true that we ignore only what we are prejudiced against? Either we don't like it, or we can't understand it, or we don't notice it,—but it can all be traced to prejudice. And it is difficult to explain the bitter opposition H. P. B. met with at the hands of men and groups of men, unless we consider the pride most people take in their prejudices."

"That reminds me of something I read recently," put in Martinez. " 'Thinking is hard work but prejudice is a pleasure.' That is the way it must have been with those who managed to misunderstand H. P. B. so consistently and so thoroughly. They concocted elaborate hypotheses to prove that she couldn't be as great as she lived, or as wise as she spoke and wrote. One of the most fantastic of these theories was anticipated by H. P. B. herself, in the Preface to the *S. D.:* the theory that she *invented* Theosophy and the Masters. Just how such an idea helped its believers to belittle her, is hard for us to see, because to say that she originated the Truth she brought is to say that she is a unique being. And that is a distinction she herself never claimed. Her place, from first to last, was as modest as she—or anybody else—could make it."

"We ought to realize, though," Max said then, "that there was a sense in which she did have authority, for she had the rightful authority of knowledge and power. Think of the incredible number of modern theories and ideas currently developing, as well as the many ancient ideas, called superstitions, fables and myths, that she has given us the 'right slant' on, as we say. Someone said of Emerson

once that he 'often quotes the so-called Chaldean Oracles, and the like, without troubling himself with any question of their authenticity.' Theosophists know why Emerson did that: it was because he recognized the true doctrine in those ancient writings. How much more is this true of H. P. B.! She unveiled the Truth, what there was of it, in all teachings, whether old or new in the world's eyes. With the touchstone of Theosophy she tested the purity of all."

King then took up the thread of the discussion: "That is why those who study her works carefully are prepared for the coming changes in the minds of men, for the next step in race evolution. One of her purposes was to train Theosophical workers, *Companions*, who would help the Masters in Their work, and tide Humanity safely over the transition point. The Companions, no less than Humanity as a whole, need courage to live and learn so that they may help and teach others. And that courage is firmest which is based upon the conviction that success in life, or success in living is supremely possible. That is perhaps why the idea of Masters, *perfected men,* is, as we have seen tonight, introduced so early in the philosophy. From one point of view, indeed, this is the whole import of H. P. B.'s Message: that life has a purpose, that that purpose is to learn, and that there are Those who have learned—the Knowers. To be assured that They exist, as the product of natural law, is to know that the goal of evolution *is* attainable, that man's highest ideal is real. And this knowledge constitutes the dauntlessness of the Lion-hearted."

SOME PROPHECIES

That she always knew what would be done by the world in the way of slander and abuse I also know, for in 1875 she told me that she was then embarking on a work that would draw upon her unmerited slander, implacable malice, uninterrupted misunderstanding, constant work, and no worldly reward. Yet in the face of this her lion heart carried her on. Nor was she unaware of the future of the Society. In 1876 she told me in detail the course of the Society's growth for future years, of its infancy, of its struggles, of its rise into the "luminous zone" of the public mind; and these prophecies are being fulfilled. —W. Q. J.

SCIENCE, DEMOCRACY, AND WAR

THE impetus toward scientific self-search, which has been roused by present world conditions, is further[1] exemplified in the opening address of the chairman of the Social Science Research Council, given at the meeting of Sept. 17, 1942. (*Science*, Feb. 19.)

The chairman, Dr. Edwin B. Wilson, quotes Dr. John Dewey:

> One of the only two articles that remain in my creed of life is that the future of our civilization depends upon the widening spread and deepening hold of the scientific habit of mind. . . . I would even go so far as to say that only the gradual replacement of a literary by a scientific education can assure to man the progressive amelioration of his lot. . . . If ever we are to be governed by intelligence, not by things and by words, science must have something to say about what we do, and not merely about how we may do it most easily and economically. . . .
>
> The other "article" is faith in democracy as a social mode of life.

Now the term "scientific habit of mind" is so broad as to be almost meaningless. Does it mean an addiction to the rule of the test-tube, and to appraisal of human beings as mere "biological units"? Or does it mean pure and unprejudiced reason applied to *all* facts? If the latter, Theosophy certainly has no quarrel with it.

But Dr. Wilson's further comments seem to cast doubt on whether such a "scientific habit" belongs to Dr. Dewey himself:

> Then there is Dewey's second article of faith . . . an excellent article for our mores, but if we are to get away from governance by words . . . science must give us some foundation for our faiths; because actually it is our faiths and our emotions which really control us in our doings. What would a scientific approach tell us about the advantages or disadvantages of the adoption of a faith in democracy as a way of life? Additional evidence may be available during this century.

He then quotes Aristotle as follows:

> The insolence of demagogues is generally the cause of ruin in democracies. First, they calumniate the wealthy, and rouse them against the government, thus causing opposite parties to unite against a common danger. Next, they produce the same result by stirring up the populace and creating a sense of insecurity. Nearly all the tyrants of old began with being demagogues. . . . In well-balanced commonwealths, besides strict observance of established laws, it is especially necessary to keep close watch upon little matters. For a great change

[1] For other articles on this trend, see THEOSOPHY XXXI, 26, 65, and 112.—Eds.

> in the laws may creep on gradually, just as a small expense often incurred ruins a large fortune. . . . Next, let men be on their guard against those who flatter and mislead the multitude; their actions prove what sort of men they are. . . . Of the tyrant, spies and informers are the principal instruments. . . . War is his favorite occupation, for the sake of engrossing the attention of the people, and making himself necessary to them as their leader. An unbridled democracy is exactly similar to a tyranny. Its objects and instruments are the worst, and both are equally served by the tamest of mankind. It is always anxious to lord it as a sovereign; it therefore has its flatterers in the shape of demagogues. Ancient customs must be done away with; ancient ties, civil and sacred, must be broken; everything must be changed according to new and false theories; and the result is the assimilation of democratic to tyrannical government.

Says Dr. Wilson: "This passage is not only an indication of the sources from which danger may come to democracy; it is a series of theorems on popular government. Were they true as of Aristotle's time? Do they remain true to-day?"

Aristotle was applying the "scientific habit of mind" in the broadest sense to the phenomena of Greek history, of which he was himself a part. In the end, every one of the Greek democracies fell exactly in the manner described. If Dr. Dewey were to apply the "scientific habit" to subsequent history, down to the French debacle of 1940, he would find the same unvarying story. The rigid application of the "scientific habit" states in uncompromising terms that if any of today's democracies is to escape the same fate, it will have to be a different sort of democracy from any that has been established in the past. Has such a democracy been established or can it be established? This is the real question on which "additional evidence may be available during this century."

One may inquire as to the source of Dr. Dewey's faith in democracy. Had Dr. Dewey been born in one of the considerable number of autocratic countries which, like the Germany of the Hohenzollerns, gave full liberty to scientific investigation and comment, would he have been as fervently addicted to democracy? Had he been born in the Greek "democracy" which expressed its opinion of philosophy by handing the hemlock bowl to Socrates, would he have had as firm a faith in the people?

A rigid historical application of the "scientific habit" would show Dr. Dewey—together with many others who opine that "democracy" infallibly implies peace—that the various autocracies which have ruled nations have been no worse in general, and sometimes have been better than the democracies, especially when jingoism and

reckless belligerency are considered. The most peaceful of all the ancient empires, that of Asoka, was, if judged from its external form, simply an autocracy; or to use the present fashionable term, a "dictatorship." The two present-day nations which have shown the greatest determination to stay at home and mind their own affairs—Russia and Turkey—allow their masses no voice in foreign relationships and little in internal affairs; while the most belligerent nations of the Roman epoch, Carthage, and Rome herself, were republics. Rome became the more war-like as the masses became more powerful in politics; mass pressure culminating in the end of the Republic and the erection of the Empire. In Aristotle's Greece, war and democracy were synonymous.

There is a similar lack of correlation in internal affairs. Until the modernization of Turkey, there was never a popular election in Islam; yet in the Moslem countries there is and has been a more fundamental *social* democracy and practical brotherhood than has usually been the case in Western, industralized, parliamentary civilizations. Largely, this has been the case under many Chinese imperial rulers and Indian autocracies.

Dr. Wilson says:

> [Woods] came to the conclusion . . . that war had not been less under the reign of the Prince of Peace than previously. . . . Sorokin finds little evidence that war is decreasing. . . . We may infer that it will require extraordinary efforts to prevent future recurrences, and we must in nowise console ourselves that even with extraordinary efforts we shall be successful. If we were to approach scientifically the study . . . we should have intensively to study the conditions which had led in the past to the most enduring peaces and the conditions which had led to their rupture. We probably shall not approach the matter that way, but permit ourselves to be governed by words and things. . . . All I would suggest is a better knowledge of the conditions under which peoples live together in peace . . . exact knowledge of the past as an aid to the interpretation of the future which in the course of human affairs must resemble if it does not reflect it.

This study would lead into the ancient and despised Orient, which knew nothing and cared less about the "scientific habit," for the best exhibitions of "the most enduring peaces"; and into the scientific West for the most flagrant "conditions leading to their rupture." It would be found that the conditions leading to peace were disregard of material welfare and a firm resolution to *be* peaceful; while the conditions leading to rupture of peace were a "progressive" and "enlightened" determination to secure a "high standard of living." The problem is not one of forms or conditions.

"Democracy" means something only when applied to a nation whose masses have high intelligence and high ethical standards, plus a practical working knowledge of the problems of government, based on temperament and long experience. Where the opposite conditions obtain, "democracy" can only be a camouflage for mob rule merging rapidly into tyranny. In this lies the great danger that, led by words rather than facts, the United States may embark on a crusade to force the mere *forms* of democracy on unwilling and unready peoples. The doing of this, after World War I, was a major factor of the present catastrophe. Most of the "democracies" thus engendered were political shams pure and simple, and those peoples suffered least who made the least pretense at making them real. Those, like Germany, who, unready and untrained, tried to carry them out in earnest, suffered so much as to make "democracy" a stench in the nostrils of their next generation, and we are now experiencing the result.

Neither the British nor American democracies have previously been tried in the fires of real national catastrophe; we had best see how well they survive the present ordeal before regarding democracy as an invincible panacea for the world. If we succeed in forcing the semblance upon a great part of the rest of the world, while at home losing the substance in the anarchy of selfish pressure-groups, or in the hypocrisy of a new Roman pro-consulate system retaining the shell of representation as ornamentation—well, then, we shall see the historians of next century discussing the democratic orders of the Nineteenth and Twentieth centuries as somewhat fantastic strivings which vanished without likelihood of return.

The democracy of today sails between the Scylla and Charybdis of irresponsible oligarchy on the one hand and irresponsible mob rule on the other; it dips water precariously, first over one gunwale, then the other. To escape unsunk from this pass will require pilotage of high statesmanship. Does it exist in this era?

Education for patriotism is a work of purification and illumination: It seeks to preserve and enhance the warmth of love, and furnish the indispensable light of intelligence which alone can make that love effective. Such patriotism might well prove to be enough: for it will lead naturally and inevitably to the vision of unity, not only of the great host within the national limits, but also of the greater host, likewise human and potentially free, in the Great Society of Humanity. —EDWARD O. SISSON

MOTIONS OF MIND

TRUTH, writes Zechariah Chafee in his new book, *Free Speech in the United States,* does not seem to emerge automatically from controversy, in spite of John Milton. "Friction," this distinguished jurist informs us, "is a much greater drag than men suppose."

The physical law that motion requires friction is familiar. In Kali Yuga, especially, is this law apparent on every hand. Each being is constantly subjected to the friction of adjacent beings. The river of life eternally wears down the mountain of matter, but its waters are ever moulded by the river-bed. The human being must struggle against his environment—to gain strength for greater struggles. Where no obstructive forces obtain, the Ego cannot move forward. In Devachan, where all desires are allowed uninterrupted flow, no new advance is made. The pairs of opposites—light and darkness, contrasts—are necessary for evolution.

Since Life is a unity, why is friction necessary on this plane and how necessary is it on the plane of mind? The friction or conflict of ideas is all too often considered to be the only means for arriving at truth, as both formal debate and informal argument testify. Are there, however, other and more effective motions of the mind?

Modern mechanical engineers, interested in eliminating hindrances to motion on the physical plane, have developed the "streamlining" of motor vehicles. An analogous process applied to mind would involve the removal of those mental handicaps which hamper the Ego's direct perception. Is it not significant that the mind which depends on friction for its motion, or, in other words, requires opposition and contrast for perception, is the *lower* mind? As mental efficiency is perfected, the force of friction wanes, until, when *Manas* joins *Buddhi* in soul knowledge, friction is replaced by concord, and the open eye of Soul looks on universal harmony.

The efficiency of argument is greatly over-rated. Debate inevitably focuses attention on the contending disputants, who, with minds already fixed in their respective opinions, bargain with rhetoric and oratory for a decision. Truth is not subserved by debate, except incidentally. And it is known that when the arguments for one position are overpowering, their logic triumphs in the debate, regardless of

the nature of the facts or premises involved. This may be called winning the argument and losing the truth. Debate encourages the attitude that wisdom is to be known by the brilliance of its setting, but this viewpoint is not a safe guide in a world already too full of beautiful phrases with the substance of shadows. When a false value is attached to the expression or demonstration of truth, principles are allowed to lapse into disuse. When controversy is the method used, the search for truth runs the risk of being abandoned.

Great minds have always rejected debate as the means of determining truth. Plato did not debate; he discussed. And the man who for fifty years of the last century revived the Platonic conversations in so many American homes—that "transcendental talker," Bronson Alcott—followed Plato's lead:

> There was one kind of rejoinder . . . that Alcott could not or would not meet. The contentious spirit, the mood of debate, the mind that was forever lying in ambush to leap upon the slightest exaggeration or warmth of statement, simply silenced him. He asked people to come together to share their affirmations, not their doubts and fears and hesitancies, certainly not their egotisms. He asked them to add, not to subtract. It was the greatest common denominator, and not the least, that he was always seeking. This was the reason why, when Henry James, out at Emerson's on a famous occasion, tried to heckle Alcott, or when William Lloyd Garrison, on another, made himself thoroughly obnoxious not only to him but to every other sensitive person by questioning his facts and his logic, attacking him from below, Alcott simply took refuge in the uppermost silences. Indeed, that was always to be his mode of escape from every perplexity, even from "family straits"—to soar above it into that intense inane of overarching blue where he found always plenty of room. When the hunters tried to pierce him with a fact or snare him in a syllogism, there would always come that sudden strong beat of wild wings, and, looking up, they would see him easily floating far, far above.[1]

It is an occult law that the meeting of affirmative minds is a magnet attracting high spiritual influences, which remain latent or suspended until a focus is provided for their manifestation. Jesus referred to this law when he said, "where two or three are gathered together in my name, there am I in the midst of them." This may be the principle behind the original establishment of "White Lotus Day," in accordance with H. P. B.'s expressed desire, in virtue of which is derived in that sacramental cycle the bounty of communion of minds and hearts.

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[1] Shepard, Odell, *Pedlar's Progress*, pp. 239-40.

Individual minds diverge. In argument, both minds face the angle of greatest difference, and as each proceeds doggedly along his line of thought, the gulf of separation widens, seems ever more impossible to span. Communal minds face the other way, and, seeing in the distance the point where all paths of mind must meet in ultimate knowledge, they move steadily toward that convergence. Their way indeed is a soaring flight, for the closer the bond, the higher the plane. What the self-centered motion of the propeller is to the aeroplane, the *Self*-centered motion of a mind fixed in truth is to the spiritual man. With the propulsion of a true motive miles of plodding self-interest are easily and lightly surpassed. As the plane's propeller inclines the viewless spirits of the air to its service and drives the vehicle onward, so does the will of the spiritual man direct the "sightless couriers" of the mind to the end that soul progress shall continue unchecked.

Mankind's truest and oldest social mores are designed to implement the great primal urge of the human heart for union. Literature, art and drama are mediums for the intercommunication of ideas and feelings. History makes the past a present guide. Educational facilities exist that all men may share in the common bond of knowledge. Social and political systems are created to facilitate the union of individuals who have a common purpose. At the same time, the corruption of this first principle of the human heart gives rise to the most grave social abuses we know. Religion, true to the derivation of the word, should bind men together, and yet probably the most terrible blight on mankind has been the quarreling throng of divided sects which profane the name of religion, and betray man's most sacred instincts. Scientific inventions have enabled men all over the world to participate ever more communally in the great business of living, and yet it is the tragedy of modern times that many of the great discoveries of science have also made it easier for men to share evil.

All action and experience assert the natural communion of life. It is the beginning and end of evolution. The more a being is able to share in the commonalty of Being, the nearer he approaches the goal of life—conscious existence in Spirit. The distinguishing mark of the higher classes of beings is the wider radius of their natures. Man in his own being touches the seven planes of life. The motion of his mind may be made to vibrate in consonance with other minds; the motions or vibrations of each of his principles may be adjusted to the seven keynotes of great nature's harmony. This is in truth man's peculiar task. Human self-consciousness is thought to require the

separation or distinction of one being from another; personal identity seems to depend on difference. But this is consciousness imperfectly understood, self-ish consciousness, in fact. Selfless consciousness is rooted in the universally pervasive Reality of which all souls are a part. When the mind is lifted from the plane of dissenting ideas and personal differences, mental vision clears, and principles may be recognized. Just so, when separateness is relegated to the plane of matter, the Divine Man, with clear spiritual sight, perceives his fundamental identity with the One Life. It is this perception that completes the Ego's probation, and certifies another conscious god.

"POINTS OF AGREEMENT"

There has to be first sought points of agreement—all of them; in fact, show a disposition to agree. At no time should any oppositional attitude be felt or assumed—no expressed or implied superiority of knowledge. If opposition exists even in thought, a counter opposition is set up, and the aim to enlighten is not effected. Of course, none of this prevents one from seeing things as they are, and leaving the door wide open for others to see what we do.

Our work lies among those whose ideas are in strong opposition to what we know as truth. We have to meet ideas as we find them, and extend them in the direction we know. This is a different case from a talk on Theosophy, where we are giving an exposition in order that others may know what *it* is.

One of the results of wisdom is the ability—in degree, at least—to do the right thing, at the right time, and in the right place. The object of all right doing is to help others who are seen and known *not* to be right. Our seeing and knowing their present condition give us the clue to the kind and manner of helping. If we judge them incapable of help, we shall afford them none. So we judge not, but like the Sun and Nature, treat all alike—shine for all, work for all, irrespective of presently held ideas, or presumable qualifications in any. Such has been the course of all great Teachers.

—ROBERT CROSBIE

ON THE LOOKOUT

The Blood Bank

It is perhaps understandable, psychologically, that, in a world crisis which has been described as civilization's blood-letting, the idea of contributing to a new type of exchange, the blood bank, should take hold of so many people with such great effect. Because human nature finds an almost irresistible fascination in the thought of personal sacrifice, men from time to time throughout history (Biblical included) have found, or thought they found, justification for one or another type of human sacrifice. The appeal for blood donations is reiterated in newspaper editorials, popular periodicals, over the radio and on the motion picture screen. Because this appeal is to the feelings of generosity, pity and self-sacrifice, all the more reason to examine its basis in fact and in truth.

"The Principle of the Body"

The Old Testament teaching that the blood is the life is neither a superstition, nor original with the Jews. It can be traced to the ancient Hindu teaching of the sheaths of the soul and their physical manifestations. Blood carries life continually to and from all parts of the body, and is constantly refreshing itself at its source. That we use the metaphor "lifeblood" to mean the living essence is therefore no mere literary conceit. The Theosophical philosophy gives more than a hint that blood is a modification of the life principle in man, called *Prana*. The inner constitution of the blood is electrical and magnetic. Science has found that the blood gives off electrical rays (of which more later). These rays correspond to those emitted by the growing tips of plant shoots and roots (Theosophy xix, 560). In this connection it may be noted that victims of pus-forming infections have been cured by a treatment which consists of exposing their blood to ultra-violet rays for ten seconds and then reinjecting it.

In the Egyptian view, the soul of blood was the very lowest, that is, the first, in a series of seven souls:

> The Theosophists are reminded that the "seven souls" are what we call "seven principles" in man. "Blood" is the *principle* of the Body, the lowest in our septenary, as the highest is "Atma" . . . . (*Lucifer* I, 218 fn.)

The relation of this statement to that in *Leviticus* ("the life of the flesh is in the blood") is obvious.

TUBERCULOSIS TRANSFUSION?

We read that tuberculosis, syphilis, smallpox and sepsis, as well as malaria, may be "innocently acquired through the administration of some one's blood." (*A.M.A. Journal,* March 22, 1941.) This statement might be correlated with the recent announcement by Dr. Wallace T. Eakins, assistant epidemiologist of the New Jersey State Department of Health that although public health officials in the five years preceding the war had looked at the tuberculosis record with a high degree of satisfaction, they are now discouraged to observe that the war seems to be delaying the end of this disease. Once it was possible to predict that there would be no more tuberculosis after 1950, said Dr. Eakins, but "much has happened since then to disturb our rosy picture of tuberculosis as a vanishing disease." (New York *Times,* Feb. 27.) No speculation is indulged in which might link the recent spurt in blood transfusion—on home and battle fronts—to the return of tuberculosis, but that conclusion may not after all be a non sequitur.

MEDICALLY INSIGNIFICANT REACTIONS?

But the blood carries more than the physical characteristics of the man. Blood is impregnated also with the individual's psychical or psychological pattern. It is serious to realize that diseases of the body may be passed in blood transfusion, but it is an even more sobering thought that tendencies, characteristics or weaknesses of a man's lower nature may also be transmitted. The psychic or psychological effects of this practice are not so well documented as the physical ones, although possibly of wider general experience. Thus, a patient may confess to the man in the hospital bed adjoining his that since undergoing a transfusion he "feels as if he had been taken hold of by some wild cannibal," but he would not be likely to inform his physician of the fact. This from several motives, not the least of which would be the feeling that such a reaction is medically insignificant.

"INTERESTING" FACTS

In this way, valuable documentation of the psychic case against blood transfusion is allowed to escape public notice. Some instances of these subtler effects, however, do get reported. A sensitiveness to strawberries was transmitted in the blood with the result that the recipient of the transfusion was unable thereafter to eat strawberries without becoming severely ill and breaking out in a violent irritating

rash. (*Magazine Digest,* January, 1940.) In another case a child was seized with extreme convulsions after receiving blood from his mother. Subsequent to the blood transfusion, it was discovered that the mother was subject to occasional epileptic attacks. (*A.M.A. Journal,* Dec. 26, 1942.)

Then there is the so-called "interesting fact," discovered by clinical experience, that when whole blood from the same donor is given to the same patient a second time, even after an interval of several months, the reaction is immediately fatal. (*A.M.A. Journal,* May 3, 1941.) Doctors now recommend that the blood donations from many persons in the same blood group be mixed before a transfusion is given. This of course increases the opportunities for transplantation of physical and metaphysical diseases and tendencies, by multiplying the source.

Blood Substitutes

Several substitutes for blood have been experimented with and found definitely beneficial. There is, first, ordinary salt solution injected into the veins. Also pectin, the jelly from water-soluble substances in plant tissues. Another possible substitute recently announced is obtained from casein, the chief protein of milk. (New York *Times,* Feb. 28.) Solutions made from pure crystals of all the essential amino acids are also reported effective.

But, important as these substitutes are, or may become, in the eyes of medical science, they have only limited value as an argument against *blood* transfusion, for your orthodox physician will ask, "Why look for a substitute, when blood works so well?" Theosophists, therefore, must be prepared to offer positive arguments against blood transfusion, not negative results only.

The Entering Wedge

Several years ago, at a conference of staff members of Cornell University Medical College and the New York Hospital, Dr. Eugene F. DuBois, chairman, remarked: "The blood bank is under fire quite often. I think reactions have occurred more frequently throughout the hospital since the introduction of the blood bank." He also said, "Everyone seems to be agreed that today we are riding the crest of a wave of enthusiasm for transfusion; that transfusions are used too freely and often in conditions in which they appear to do little good." Dr. Claude E. Forkner, who reported the clinical aspects of transfusions to the conference, concluded with this state-

ment: "I think a general rule in all diseases that require transfusion is to say, Don't give a transfusion unless you have to; if you have to, it may be a *lifesaving procedure.*" (*A.M.A. Journal,* June 15, 1940.) Our italics emphasize the opening wedge for the Theosophical view, for if blood transfusion is recommended only because "it may be a lifesaving procedure," then the problem boils down to the question of the intrinsic value of human life. In other words, it enters the realm of philosophy.

A More Important Integrity

Man's estimate of the value of human life is naturally dependent on his idea of how many such lives are granted to each individual. If man is conceived to have only one life, then it is to be expected that prolonging and preserving that unique gift will be his chief aim and purpose. On this basis, blood transfusion is clearly a worthwhile gamble in a matter of life and death, for, regardless of any untoward results (except death) that one and only life is saved. And what logic can stand against the saving of a life? Even were blood transfusion proved to promise only a 50-50 chance for recovery, still many would take the chance rather than face death by disease.

It follows, then, that unless a man is philosophical enough to consider as a working hypothesis, at least, the idea of many lives for the soul, there is little hope that he can grasp the philosophical position in respect to blood transfusion. But if this life is regarded as only one in a long series of such existences, there is immediately seen a higher purpose than physical survival, or life-at-any-cost. On the fundamental of soul immortality, there appears a more important integrity than that of the physical instrument: a higher purity, so to say, that renders it imperative for the individual to consider the larger aspects of the practice of transfusion of blood. Thus the Theosophist urges that thought be given to the mixture of national, racial, as well as individual heredity or Karma which is effected by mixture of the vital essence, the life principle of the body.

Racial Implications

Plasma, be it remembered, is not whole blood, which fact eliminates the necessity for "typing" the donor and recipient, in which event all blood becomes "universal." Thus the mixture of castes, already a problem in this age and evolutionary cycle, becomes a confusion worse confused. Some of the racial implications are suggested by the following:

The Blood Transfusion Service in Great Britain promises to throw light on the relations and perhaps the origins of the races of Northern Europe, and this because blood is divided before transfusion into four groups, A, B, AB and O, on the basis of "antigens" which damage red corpuscles in other groups.

The Blood Transfusion Service has accumulated data enough to demonstrate that the proportionate frequencies of the antigens A and O change in passing from south to north in Britain. A becomes rarer, O more common. In Southern England the proportion is similar to that in such neighboring continental countries as Holland, Belgium and Northern France. Nowhere in continental Europe is it possible to match the group frequencies found in Scotland, and particularly in Scandinavia, where the proportion of A is much higher than in Southern England or the continent adjacent to England. If modern Scandinavians were interbred with an English population a blood type would result which could not be mistaken for the Scotch, if its group frequencies were determined.

Change in Scandinavia

The only foreign population which has blood groups that closely resemble the Scottish is that found in Iceland. The colonization of Iceland by Norway in the tenth century is perhaps the best-documented in history, largely because of the detailed information supplied by sagas. Iceland's blood-groups testify to the stock of the Norse settlers of the saga period. They are in perfect accord with the Scottish evidence. Hence the inference is justified that the Scandinavian peninsula has been largely repeopled, presumably from the eastern and southern shores of the Baltic, since Britain and Iceland were settled. (New York *Times* Feb. 7.)

Magnetism and Medicine

For those students who wish to pursue further the ramifications of Theosophical principles in connection with transfusion, we append two other passages in the teachings bearing on this question.

A great truth was uttered by Dr. Francis Victor Broussais when he said: "If magnetism were true, medicine would be an absurdity." Magnetism *is* true, and so we shall not contradict the learned Frenchman as to the rest.

An intimate practical knowledge of magnetism and electricity, their effects in and upon the animal kingdom and man, is especially necessary. There are occult properties in minerals and plants of which so-called exact science is wholly ignorant. Our purest water would be found to yield, instead of its two declared simple elements of oxygen and hydrogen, many other constituents, undreamt of by our terrestrial modern chemistry.

Referring to the doctrine in *Leviticus* quoted above (p. 325) it is stated in *The Theosophist* (v, 82 fn.):

> This theory and belief is an echo from the Sanctuaries of the initiated hierophants . . . blood itself is one of the innumerable states of that Spirit or the *One Life* of Esotericism: Ether, vapour, ozone, animal electricity, etc., and finally animal blood.

Other references to the subject of blood and blood transfusion are: THEOSOPHY XV, 383; XXIV, 576; XXVIII, 277 and XXXI, 229 (March issue).

IMAGINATION AND FEAR

Only Reincarnation and Karma can destroy the myopic perspective which is the inevitable concomitant of the single-life hypothesis. Imagine how the knowledge of the Ego's endless past and limitless future would quell that feverish thirst for life that is fostering Blood Transfusion! How the situation would be altered if all men realized that life, death and everything in between are ordained by none other than themselves, brought about by the action of the impersonal and universal tendency in nature to restore disturbed equilibrium! *Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest,* wrote H. P. B. What will destroy fear sooner than Karma, the doctrine of hope, and what finer or nobler bent can be given to the imagination than that provided by Reincarnation, the doctrine of responsibility?

THE IMPLIED CRITICISM

Is it callous to question the practice of blood transfusion? Do we thus impugn the motives of those who sacrifice their blood? Decidedly it is not the object of this discussion to call into question the blood donor's motives for action. That is forever beside the point for anyone except the individual himself. What can and is being questioned is the efficiency of the action itself, and especially, whether the sacrifice is strictly necessary. If the answer to the second question is in the negative, the first question becomes "purely academic," or of little practical consequence.

Blood transfusion, like vaccination (discussed in Lookout last month) and many another modern scientific theory, receives from the public that uncritical acceptance which belongs to a dogma. This popular attitude of unquestioning faith in what are at best experimental hypotheses has many expressions, which the individual can note for himself, but it is always marked by irresponsibility.

The Importance of Alternatives

Another demonstration of this faith in empirical science may be looked for in connection with the dramatic "new use" for red blood cells (the residue left after the "plasma" is extracted) as a cure for ulcers, infected wounds and burns. This is considered in "New Hope for Fire Victims" (April *Coronet*), together with other new burn treatments. It is to be remembered that, in this case, the primary importance of the "other" treatments lies not in themselves, but in the fact that *alternatives exist.*

One very successful ointment, called "biodyne," is made from fish liver oil and yeast, and has been used with great success on fire victims at the Mercy Hospital in Chicago. Biodyne's value "lies in its sterilizing quality, which does not damage or destroy tissue; especially in its faculty for encouraging the growth of new tissue and relieving pain, thus curtailing shock; and in keeping scars and deformities to a minimum."

A combination of boric acid, silver nitrate, and tannic acid is used in two Boston hospitals, as well as triple aniline dyes. Sulfa drug treatments are given in another hospital, but "all sulfa drug treatments involve some hazard and should be administered under a physician's directions, since sulfa destroys red blood cells, and also upsets the victim's stomach."

Salt Water Cure

What Dr. Charles Hill, deputy-secretary of the British Medical Association, has called "the greatest surgical advance yet achieved in the war," is the "envelope" treatment:

> A chemical solution, produced by treating a common table salt solution with electricity, is applied to the burned area within an oiled silk envelope. The wound can thus be seen at any time without disturbing the dressing. Really serious burns, such as those inflicted by incendiary bombs, heal within two to four weeks. Pain disappears rapidly and poisons exuding from the burns are dissolved, thus eliminating any need for changing the dressing.

Salt solution, which is also a substitute for blood in transfusion (see above), has been employed effectively in another form in the treatment of burns. Seamen who were badly burned recovered completely with the following treatment:

> Together with many others, the victims had been "put to soak" in a huge cross-shaped tub filled with lukewarm water containing about a two per cent solution of salt. This treatment developed itself

after doctors discovered that shipwrecked sailors who, while horribly burned, had floated about in the ocean for hours before being rescued, were in much better shape than those immediately rescued. . . .

Salt-water treatment is not strictly a brand new discovery. Dr. Sullivan [Harold P., chief surgeon of the Chicago Fire Department] used it on a smaller scale before the war for treating Chicago fire victims. In a recent tenement fire, for example, 20 persons were excruciatingly burned. Dr. Sullivan ordered them into salted bath-tubs, clothes and all, the minute they reached the hospital, to alleviate pain.

THE "NATURAL" QUESTION

The use of blood, blood plasma and now the red blood cells seems to have an attraction for the public that, in older days, would have been called a "glamour" in the original sense of bewitchment of vision, physical and mental. This conclusion naturally arises in the mind when, for example, it is recommended that if blood plasma is not available for injection, in the case of severe burns, the patient should be given milk to drink (March *Coronet*). The immediate question suggested is why research is not undertaken to discover, for instance, the precise quality, composition, and quantity of milk that would be most efficient in restoring vital fluids to a debilitated human system. One of the milk proteins, casein, is suggested as a blood substitute, as noted above, which would seem to the layman to be another reason for going deeper into the question of milk food for the blood. This is not to suggest that all the problems of the treatment of burns as well as of transfusion can be dissolved in a milk "solution." But it is to illustrate that aberration in the scientific—and popular—brain which prevents the *natural* remedy from receiving the prime consideration it deserves.

The normal state of the human being, as of all beings, is health; disease, disharmony or deformity are unnatural, and indicate ignorance of the laws of nature, or the principles of natural existence. No matter how much a line diverges from the true position, at any given point, the deviation can always be traced to the veriest of deflections at the beginning. And the slightest divergence, if followed "consistently," will not be long in producing a major schism. This is a principle easily demonstrated on any plane, physical, mental or moral, and could with impunity, therefore, be taken as an axiom by any investigator, medical or otherwise. Would not the ingenuity, inventiveness, imagination, not to say genius, of the research scientists be best employed in seeking to perfect the *simplest* solution? This is but the lesson of the greatest discoveries of the past.

An Onion Broadcast

Twenty-one years ago, Dr. Alexander Gurwich (Gurwitsch), a Soviet professor, was experimenting with onion roots, in an effort to find why roots grow so rapidly during sprouting time. He discovered "almost by accident" that the growing root-tips of the onion emitted electro-magnetic rays. Located between the ultra-violet rays and the X-rays, these rays were named "mito-genetic" rays, because originally observed in conjunction with cell growth, and are called "M-rays" for short (*Magazine Digest,* April). M-rays have since been detected in body tissues that are not growing (blood, muscles and nerves), in all tissues, in fact, which undergo the processes of creation, destruction and recreation of protoplasm, collectively called metabolism. In other words, all living cells give out electrical and magnetic vibrations. It has been known for some time that "living creatures all generate electricity in measurable amounts and that each species has its characteristic, rather stable electrical pattern." ("The Astral Body," Theosophy, July, 1940, p. 395.)

M-rays in Action

The practical uses of the M-rays are already quite varied. Changes in the living cell can be observed without cutting the cell apart from the living body, obviating the necessity for vivisection on either plants or animals whose cell changes are being studied. The M-rays produced from the nerves differ when different stimuli are applied, proving that nerve reactions are complex. Different colors excite various M-rays in the nerves of the eye, by means of which scientists can determine which colors animals see. Human blindness can be studied without touching the eye, and the M-rays indicate which parts of the eye are damaged or diseased. The action of sulfa drugs was a mystery until it was discovered that the kidneys show a change in M-rays within a few minutes after sulfa drugs are introduced into the blood stream. Study of the M-rays emitted from the blood have disclosed that the character of these rays is affected not only by drugs but also by the individual's age, sex, state of health, hunger, sleep or agitation. (Are these conditions affecting the blood considered in the case of transfusion? And if not, why not?)

The applications of the "magic M-rays" have additional interest for the Theosophist whose position has been that, great as have been the gains made by science through the methods of vivisection, that method is not the only possible one, nor the best.

"SOMETHING TO GO ON"

In the March Lookout was published the letter of a young airman who asked *Why,* and demanded an answer. A similar query appears in the *Woman's Home Companion* for April, "If He Isn't Coming Back." A woman whose fiancé has been killed in action asks, "won't you try to give those of us who have lost the biggest thing in life something to go on? Or do I ask the impossible? Does the solution of our problem lie in mere resignation to our loss or is it something else? Frankly, I don't know." The letter was sent to James Gordon Gilkey, D.D., pastor of the South Congregational Church, Springfield, Mass., who replies with five suggestions. First, Dr. Gilkey writes, "Most people who triumph over disaster begin by deliberately taking advantage of the help their own form of religion affords. . . . Without the solid foundation of faith, any pattern for living may crumble like a house built upon the sands. . . ."

True. But it would seem that what the questioner wants is not so much a solid foundation *of* faith, as a solid foundation *for* faith. Her letter shows that she sees precisely how necessary it is to have "something to go on," but her problem is, how to get it?

"THE FATAL QUESTION"

Dr. Gilkey's second point is:

> Never let yourself ask the fatal question: "Why?" Stop trying to discover an explanation of the tragedy which has swept away "the biggest thing in life." Why is the question "Why" fatal? Because no one can answer it and because the habit of asking churns our mental and emotional life into hopeless turmoil. No one can explain why young men who have lived fine lives, who are desperately needed by their entire generation as well as their own friends, are swept away. No one can explain why other young men, apparently of inferior quality and promise, remain untouched. Certainly no one can explain why bereavement comes to some girls and not to others. These are mysteries to us all. Almost the last word Jesus uttered was (according to Mark's Gospel) a puzzled "Why?" The question was not answered for Him; it has not been answered for anyone. It cannot be answered for you. Life outruns our ability to explain life. You must steadfastly refuse to torture yourself by demanding answers to questions which no one can answer.

This, then, is the answer: Don't ask. Why the "fatal" question? To whom is it fatal? The passage above admits of only one conclusion: the question is fatal to formal religion. Religion cannot answer; therefore man must not ask. Here indeed is given a stone where bread was asked for.

The Riddles We Will Not Solve

H. P. Blavatsky wrote in *The Secret Doctrine,* "We stand bewildered before the mystery of our own making and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us." And nothing helps the generality of men more in this senseless undertaking than that priest-craft which, in answer to honest and sincere queries about the cause and cure of sorrow, and the purpose of life, answers: We do not know; no one ever has or ever will know; so do not ask. If popular Christianity is called a childish religion it is just such preachments, misnamed moral, that are responsible. But even to call it a religion for children is too much of a compliment, for not even to children need it be said, You cannot know, but rather, Work to learn and to understand: *there are no unsolvable mysteries anywhere.*

If the stifling doctrine of inborn and ineradicable ignorance (another aspect of Original Sin) is presented as a "Christian" teaching, is it to be wondered that Christianity has never been tried? What rational man or woman can be blamed for allowing such hopeless dogmas to sink into obscurity? What inducement do such witless formulas offer for right action? What comfort is there in an appeal to unreason? What basis for unselfishness, human kindness or generosity? What encouragement to that initiative and self-reliance that is the spring of human progress?

How Long, O Man?

How long will man support blind leaders of the blind? How long will he prefer to believe that the search for an answer is a quest destined to failure? How long will his natural intuitions of a reasonable universe and a purposeful life be blunted, distorted and restrained? "Life outruns our ability to explain life," asserts the Doctor of Divinity. Is it, then, so impossible to see behind all things and beings, from the lowest to the highest, the fact of a common source, a common vital principle, not an anthropomorphic God, but Universal Life itself? Is it so difficult to take the principle of cause and effect and trace its operation in every manifestation of Life? Is it irrational to premise a law which moves to righteousness, justice and mercy, by providing for each *just what he in fact desired*—by his own action? Shall reincarnation, a doctrine taught by Jesus himself, be ignored just because the majority of mankind has always believed in it? Is man to be denied a goal worthy of his own Spirit, the goal of conscious immortality? Or shall the Truth prevail, and make men free, free of extra-cosmic and intra-cosmic Authority?

THE GOSPEL TRUTH?

The case of Jesus is cited by Dr. Gilkey as providing final and incontrovertible proof that Life is an unsolvable mystery. What happens to this arch argument if the key-stone thereof is removed? The fact is that the supposed last words of Jesus on the cross (as found in the Gospels), "My God, my God, why hast thou forsaken me?" are a deliberate mistranslation from the original Hebrew. Ralston Skinner in *The Source of Measures* points out that the true meaning of the Hebrew words is just the opposite, and is, "My God, my God, how thou dost glorify me!" These words were falsified because they were part of the sacramental rites of the Pagan temples, pronounced after the terrible trials of Initiation, and were still fresh in the memory of some of the Church Fathers, when the Gospel was translated into Greek. And as many Initiates were still living, the sentence rendered in its true words would class Jesus with the Pagan Initiates. And this in turn would destroy the monopoly of "religion" that Christianity was endeavouring to institute. Here, then, is another of the manifold evils of priestcraft. In order that the Church might be a profitable institution Jesus must be made to appear unique, so that special gifts or privileges could be arranged for "Christians" as distinguished from all other peoples.

"A GREAT AND GLORIOUS INITIATE"

A modern philosopher has said, in reference to the Chinese: "The Chinese have not the belief, which we owe to the Jews, that if one religion is true, all others are false." It is certain that the Judaeo-Christian monopoly of "religion" has by this time provided enough provocation for partisan conflict. In the interests of universal tolerance, that tradition should now be at least modified, and at best abandoned, in order that freedom of religion should be a world-wide possibility. According to the Wisdom-Religion, Jesus is to be regarded as "one of several world-reformers, a Saviour for his direct followers, but only a great and glorious Initiate for all the rest," in H. P. B.'s words. This position assumed means a recognition of the Third Fundamental Proposition of Theosophy: the infinite perfectibility of every man, and the existence, as the natural product of a universal process, of *perfected men,* whose lives are dedicated to the service of Humanity, and whose periodic appearances are remembered in the legends of every nation and race. The Third Fundamental it is which gives man a foundation for faith *in himself* and hope for the future, "something to go on" for life and lives.